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ABSTRACT

This study explores the Philippine experience in values development. The primary goal of providing values education at all three levels of the school system in the Philippines is the development of a person committed to building a free, democratic, peaceful, and progressive nation. The program hopes to develop Filipinos who possess the following values and traits: (1) self actualization, people imbued with a sense of human dignity; (2) a sense of responsibility for community and environment, self-discipline; (3) productivity, contributory to the economic security and development of the family and nation; (4) a deep sense of nationalism, commitment to the progress of the nation and to global solidarity; and (5) an abiding faith in God and spirituality. General guidelines specify that the program must: (1) be oriented towards the whole learner; (2) consider the unique role of the family in personal development and integration into society and the nation; and (3) recognize and emphasize the role of teachers who themselves must possess a proper sense of values and respect for the person of the student. Values development is discussed from the viewpoints of learning theorists or behaviorists, cognitive developmentalists, and psychoanalysts. Implementing values education is divided into objectives for the elementary grades, at the secondary level, and at the tertiary level. Orientation workshops for administrators, trainers, and teachers are discussed. Problems and recommendations are listed. Contains 15 references. (DK)

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A STUDY OF THE PHILIPPINE

VALUES EDUCATION PROGRAMME

(1986 - 1993)

Lourdes R. Quisumbing

U.S. DEPARTMENT OF EDUCATION
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I. THE PHILIPPINE EXPERIENCE IN VALUES DEVELOPMENT

After the four-day non-violent revolt in February 1986 which toppled the twenty-year old Marcos dictatorship and restored democracy in the Philippines, the Aquino government realized that rebuilding a nation was more difficult than ousting a dictator. A social revolution was required to guide the country through its transition to re-establish democratic institutions, freedom and dignity for the Filipino people. Thus, the Department of Education, Culture and Sports (DECS) identified "Social Transformation through Education" as its priority, and began a Values Education Programme for all levels of the school system.

Values education is the process by which values, attitudes and habits are formed as the learner interacts with the environment under the guidance of a teacher. Studying values will not necessarily influence behaviour. Behaviour can only be influenced when a value is experienced and a commitment made to it in belief and attitude.

A continuing upsurge of crime, violence and corruption is causing public alarm in the Philippines. Concerned citizens are demanding government action against the breakdown of morality. The Moral Recovery Programme, submitted by Senator Leticia Ramos-Shahani to the Senate in 1988, and the DECS Values Education Program launched that same year, both emphasize social reform through the inner transformation of the individual. This study will present the DECS Values Education Programme at the primary, secondary and tertiary levels of education.

The first comprehensive review of the Values Education Programme was undertaken by researchers sponsored by the Southeast Asian Research Review and Advisory Group (SEARRAG). Their findings were published in a book entitled, State-of-the-Practice Review of Values Education in the Philippines (April 1987). Before proceeding, we must recognize that values measurement relies heavily on non-quantitative indicators and on observing individual and societal behaviours. These behaviours do not change in a predictable time frame.

A. PROBLEMS AND ISSUES

Instituting values education in a multicultural and pluralistic society is a controversial issue.

The geographic make-up of the Philippines includes three large islands: Luzon, Visayas and Mindanao, and more than 7,000 small ones. There are eight major language groups to which most people in the lowlands belong and about 100 minor languages and dialects spoken by people in the uplands and archipelago.

The Philippines is predominantly Christian: Catholics comprise 82.92% of the population; several Protestant groups combine to form 3.9% and local Christian churches like the Aglipayans and the Iglesia ni Kristo have considerable followings. Born-Again Christians and Fundamentalists make up a small portion of the Christian population, yet the largest cultural minority group remains Muslim. About 100 other cultural communities are spread throughout the country, and interestingly, studies by behavioral scientists show that there are recognizable values, beliefs and attitudes that bind all these Filipino people together.

Designing a common values education framework acceptable to these groups and mindful of their cultural, linguistic and religious differences was a difficult task. The framework had to be flexible enough to allow differences in priorities, expression and behaviour. Programme activities had to strengthen commonalities and respect differences in order to develop a spirit of tolerance, appreciation and mutual acceptance.

Teaching desirable values and responsible behaviour requires educating the whole society - a fact which may overwhelm educators and discourage them. And, **integrating values education into the school system has been controversial, because religious, moral and spiritual values are thought to arise as a result of free choice, acceptance and internalization by an individual.**

B. EARLY EFFORTS IN THE FIELD OF RELIGIOUS, ETHICAL AND MORAL EDUCATION

Many publications on the Philippines focus on Catholicism introduced by sixteenth-century Spanish colonization. This paper will deal only with the first decades of the twentieth-century, after the establishment of the Department of Education.

During this time, ethical and moral values were emphasized in public elementary schools through activities which taught "good manners", "right conduct" and "character building". In public high schools values education was part of the curriculum. The concept of integrating values into Social Studies was adopted in 1974; but not systematically implemented.

In accordance with the separation between Church and State, contained in the Philippine Constitution of 1935, the Philippine educational authorities took care not to include the teaching of religion in public schools or to allow public school-teachers to teach religion outside regular classes. However, catechism classes were allowed once a week for about forty minutes after the regular class day. Most of the participating students were from Catholic schools or colleges.

Private Catholic schools and colleges included religion in the curriculum from kindergarten to college. Each year, retreats were held for students and faculty, and many religious organizations such as Social Action and the Children of Mary, helped mould students socially, morally and spiritually. Protestant schools emphasized Bible study and Muslim schools (*madaris*), located mostly in the south, taught the Koran.

The 1987 Constitution provides for national religious instruction during regular class hours; the choice of the particular religion to be taught is left to the parents, while teachers are to be provided by the religious authorities concerned.

Other groups which helped mould desirable values and behaviour were: the Boy Scouts/Girl Scouts, human rights advocates, the UNESCO Associated Schools and Clubs and local grassroots organizations working with street children, the military, prisoners and cultural minorities.

C. OFFICIAL POLICIES ON MORAL EDUCATION IN THE NATIONAL EDUCATION SYSTEM

The 1935 Philippine Constitution contains the first official policy statement on values education. Article XIV, Sec. 8, states:

> **All educational institutions shall aim to develop moral character, personal discipline, civic conscience and vocational efficiency, and teach the duties of citizenship.**

The 1973 Constitution, Article XIV, Sec. 4, made the following additions:

> **All educational institutions shall aim to inculcate love of country, teach the duties of citizenship and develop moral character, personal discipline and scientific, technological and vocational efficiency.**

The present 1987 Constitution starts with a preamble clearly affirming religious, spiritual and moral values:

> **We, the sovereign Filipino people, imploring the aid of Almighty God in order to build a just and humane society and establish a government that will embody our ideals and aspirations, promote the common good, conserve and develop our patrimony, and secure to ourselves and our posterity the blessings of independence and democracy under the rule of law and regime of truth, justice, freedom, love, equity and peace, do ordain and promulgate this Constitution.**

The following articles likewise emphasize moral and spiritual values:

Article II, Sec. 13:

> The State recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual and social well-being. It shall inculcate in the youth: patriotism and nationalism, and encourage their involvement in public and civic affairs.

Article II, Sec. 17:

> The state shall give priority to education, science and technology, arts, culture and sports to foster patriotism and nationalism, accelerate social progress, and promote total human liberation and development.

Article II, Sec 2:

> All educational institutions shall inculcate patriotism and nationalism, foster love of humanity, respect of human rights, appreciation of the role of national heroes in the historical development of the country, teach the rights and duties of citizenship, strengthen ethical and spiritual values, develop moral character and personal discipline, encourage critical and

creative thinking, broaden scientific and technological knowledge, and promote vocational efficiency.

The expressed intent to develop an enlightened, nationalistic, creative, productive and disciplined citizenry, with strong ethical and spiritual values, calls educators to consider values education as an integral part of the curriculum.

D. INTRODUCING VALUES EDUCATION INTO THE SCHOOL SYSTEM

1. Preparations for Launching the Values Education Programme.

The co-operation of experts, educators, government officials and staff in the Department of Education, Culture and Sports and other agencies was crucial to the preparation and presentation of the Values Education Programme to educators and administrators from public and private schools, and universities who attended the 1986 and 1987 Congresses of Educators held in Baguio City.

Under the themes of "Social Transformation through Education" and "Education for National Unity and Progress", workshops on values education were held, practical activities encouraged and feedback from initial attempts solicited. These activities were used to promote acceptance of values education as an essential part of the school curriculum.

The 1988 Educators Congress theme "Education for National Unity, Peace and Progress" further underscored the role of values education in forming a peaceful society and a progressive nation.

2. DECS Order No. 6, of 1988: Values Education for the Filipino.

Immediately following its presentation to the President of the Philippines, Corazon C. Aquino, on 25 January 1988, DECS Order No. 6 was issued by the then DECS Secretary Lourdes R. Quisumbing. It called for strengthening the moral fibre of the Filipino people by implementing the new DECS Values Education Programme (See Annex A).

To ensure the programme's implementation, it was essential to design a framework to guide teachers. This outline does not prescribe or impose values; nor does it claim to be complete or exhaustive. It is merely a list of virtues adaptable to varying situations which it is hoped the learner will internalize and practice. Teachers may use the values framework to help identify and choose which values to emphasize, reinforce or change, when it is perceived necessary and beneficial to do so.

II. PRIMARY GOALS AND OBJECTIVES

The primary goal of providing values education at all three levels of the school system is the *development of a person committed to building a free, democratic, peaceful and progressive nation*.

The programme hopes to develop Filipinos who possess the following values and traits:

1. **Self-actualization,** people imbued with a sense of human dignity;
2. **A sense of responsibility** for community and environment, self-discipline;
3. **Productivity,** contributory to the economic security and development of the family and nation;
4. **A deep sense of nationalism,** commitment to the progress of the nation and to global solidarity;
5. An abiding **faith in God** and spirituality.

A. GENERAL GUIDELINES

The values education programme and its activities must:

1. Be oriented towards the whole learner;
2. Consider the unique role of the family in personal development and integration into society and the nation;
3. Recognize and emphasize the role of teachers who themselves must possess a proper sense of values and respect for the person of the student.

A primary vehicle for developing values in young people are role models. Therefore, the example a teacher sets is an important and critical component in any strategy to reform curricula. Teachers are the role models young people encounter everyday.

The values framework takes into account the individual and social nature of human beings. However, values must not be studied in isolation. They are all related to the core value of human dignity. See Values Map, Annex B.

Developing values in an individual is a process that can be viewed in three stages: cognitive, affective and behavioural. People perceive what is desirable or right, seek and cherish what they perceive as desirable or right, and then behave in accordance with these perceptions. This process is influenced by

the person's environment (family, school, social groups, institutions, neighborhood, nation and the world community).

As people grow in self-awareness, they become aware of their social responsibility to the community around them.

The values framework provides parameters for developing programmes at national, regional, district and school levels. The values, teaching and learning context will vary in each situation. Each sub-national programme will be developed on the basis of local needs. Responsibility for deciding priorities and strategies rests with the leadership at each level.

1. Three Schools of Thought

Three emerging schools of thought underlie values development.

Learning theorists or **behaviourists** view moral behaviour as the result of three sorts of mechanism: reinforcement and rewards, punishment or threat of it, and modelling or imitation. This is related to Skinner's patterns of behaviour modification through reinforcement. The works of Sears, Bandura, and Eysenck provide examples of this theory.

The **cognitive developmentalists** view values development as an "active, dynamic and constructive process... where the individual is able to act according to moral principles because he understands and agrees with them." The works of Piaget, Kholberg, Turiel and Gessell provide examples of this view.

The psychoanalysts view values development as a conforming to cultural standards through the internalization of emotional experiences and the simultaneous formulation of conscience. Freud and Erickson's works provide examples of this thought.

A number of strategies related to these three theoretical stances have been designed. In the absence of conclusive research data related to effective strategies in the development of values among Filipinos, it is suggested that the

III. IMPLEMENTING VALUES EDUCATION IN ELEMENTARY SCHOOLS

The aim of values education at the primary level is to prepare a child for becoming an enlightened, disciplined, self-reliant, productive, nationalistic and God-fearing Filipino citizen. Specifically, the programme aims to develop a child who is:

- integrally developed, -- head, heart, hands and body;
- imbued with a sense of responsibility toward others and the community;
- active, creative and self-reliant;
- aware of a national identity and the need for national loyalty, national unity and pride;
- God-loving, with an abiding faith in God.

The teacher is the main factor in infusing desirable attitudes and habits in the child, either through direct or indirect teaching.

The Bureau of Elementary Education (BEE) developed specific objectives for the new elementary school curriculum (NESC) with evaluation techniques to assist teachers. The DECS Values framework provided the guide and the Bureau of Elementary Education adapted these suggestions to their students. Thus, the desired behaviours corresponding to DECS core and related values are shown below.

VALUE OBJECTIVES FOR THE ELEMENTARY GRADES

Core/related value:	Instructional Objectives
HUMAN DIGNITY	
HEALTH	Show concern for the improvement of health and well-being of oneself and others.
Physical fitness	Demonstrate awareness and a positive attitude toward keeping fit.
Cleanliness	Demonstrate clean habits
Environment	Awareness of pollution's ill effects.
Beauty	Appreciate the beauty of the natural environment through the senses.
Art	Demonstrate creativity in activities.

specific strategies continue to be explored.

At elementary and secondary school levels, the DECS Values Education framework is accepted as the official basis for comprehensive, systematic values education.

The framework was distributed to all schools as a publication under the title Values Education for the Filipino and served as a guide for teachers, administrators and students.

TRUTH	Demonstrate intellectual curiosity and respect for evidence in decision making.
Knowledge	Apply research skills to: -- counteract misconceptions; -- distinguish truth from falsehood; -- distinguish fact from opinion.
Creative thinking	Demonstrate creative and critical thinking skills, e.g. recycling used materials into useful things.
LOVE	Demonstrate self-esteem, honesty/dignity and personal discipline.
Integrity/Honesty	Demonstrate interest in eliminating dishonesty.
Personal discipline	Demonstrate the will power to impose on oneself appropriate behaviour. SPIRITUALITY Show faith in God; calmness in crisis; active but non-violent.
Faith in God	Aware of a Supreme Being.
SOCIAL RESPONSIBILITY	Demonstrate commitment to upholding the common interest.
Mutual respect	Appreciate shared feelings.
Concern for others	Communicate one's feelings towards others in constructive ways.
Responsible parenthood	Understand the concepts of family planning.
Fidelity	Demonstrate trust and confidence among friends.
Freedom	Appreciative of basic freedoms and their limitations: -- freedom of expression; -- freedom from want; -- freedom from fear; -- freedom of religion.

Equality	Appreciates: -- equal rights, responsibilities and opportunities; -- the right to life; -- the right to liberty.
Popular participation	Interested in the shaping of the Filipino nation.
Social justice	Analyzes cases of deprivation of basic needs in the school and community.
Peace	Appreciates peace.
Non-violence	Demonstrates calmness and sobriety.
ECONOMIC EFFICIENCY	Demonstrate self-reliance and responsibility toward one's country.
Thrift	Conserve resources; planning and managing one's personal resources.
Work ethic	Show desirable attitudes towards work.
Self-reliance	Show self-confidence in performing assigned tasks.
Productivity	Demonstrate creativity in producing finished products.
Science and technology	Apply scientific/technical skills in producing tools/equipment.
Entrepreneurship	Show awareness of the values for entrepreneurship.
NATIONALISM AND PATRIOTISM	Demonstrate loyalty, unity and pride in one's country.
Common identity Loyalty to country Civic consciousness/ "Bayanihan"	Show pride in Filipino heritage. appreciates national symbols.

Esteem of national heroes	Appreciate the lives, struggles and deeds of outstanding citizens.
Commitment	Participate in group activities toward a common goal.
International understanding	Show awareness of the culture and lifestyles of different countries.

A. INTEGRATING VALUES EDUCATION INTO A LEARNING AREA

Since values education is integrated into different curricula at the elementary school level, specific value objectives must be identified. Teaching about values should be interwoven with the subject matter and integrated skilfully into the activities of the lesson, until the objective is achieved or a certain appreciation level is reached. Then, the development of appropriate behaviour will take place when provided with opportunities where the value can be practised.

Arranging objectives in a sequence from cognitive to affective, and finally to active behaviour is important to ensure the programme's success. This means that the child must first understand the value before appreciating or believing in it. Then the child must be given opportunities to practise it until the value has been internalized and the child's behaviour reflects it in a consistent manner. Only then can the value become virtue and transform the child's character.

Developing a value indirectly is based on the belief that every lesson in any subject area can be used in teaching values. Knowledge and skills subjects are the starting points for appreciation. The Bureau of Elementary Education prepared teaching aids in the form of detailed lessons plans with accompanying worksheets to assist the teacher in handling values development in Character Building Activities, Filipino, Mathematics, Science and Health, Arts, Physical Education, Music, Edukasyong Pantahanan at Pangkabuhayan [Home Economics and Livelihood Education] and Heograpiya, Kasaysayan at Sibika [Geography, History and Civics].

B. APPROACHES AND STRATEGIES FOR VALUES DEVELOPMENT

Both direct and indirect strategies are being used in values development. Inculcation can be done consciously or unconsciously through modeling, persuasion, reinforcement or role play.

C. EVALUATION OF RESULTS

The best proof that a child has recognized, appreciated and internalized a value is if it is evident in daily conduct. The best ways to evaluate this are:

1. through self-assessment, students report on their behaviour using check-lists and attitude scales;

2. through another person's independent assessment of the students' behaviour in anecdotal reports.

One must remember that the evaluation of values education poses a difficulty since the results are intangible and cannot be measured quantitatively.

IV. IMPLEMENTING VALUES EDUCATION IN SECONDARY SCHOOLS

In 1989/90 secondary schools began offering values education as a separate subject in response to the clamour from Philippine society to strengthen the moral fibre of the nation through the education of its youth.

As early as 1982, studies were conducted to determine society's perceptions of the secondary education programme. In 1983 after two forums, one in Manila attended by national leaders and the other in Batulao, Batangas, attended by regional leaders, it was recommended that values education be taught as a separate subject.

As preparations for new high school curriculum were going on, a draft of the values education subject was developed, reviewed and refined in collaboration with experts from various fields. The values education framework was presented at the National Educators Congress in 1986 and 1987 for further review and validation. On 25 January 1988, it was formally launched with the DECS Order No. 6.

Thus, in June 1989, values education was taught as a separate subject for the first time. These early classes were taught only to first-year students. In the following year, the Values Education Programme was expanded to include second-year students. After four years, values education was offered to all four years of secondary school.

In DECS Order no. 11 of 1989, the following references were made concerning the implementation of values education. Item 2 states that the focus of the New Secondary Education Curriculum (NSEC) under the Secondary Education Development Programme (SEDP) is on content, process, productivity and technology. Item 3 states that Edukasyon sa Pagpapahalaga (Values Education) is one of the eight subject areas.

Enclosure No. 1 of DECS Order No. 11 of 1989 makes reference to the values education framework and lists the objectives of the NSEC as follows:

1. To develop an enlightened commitment to national ideals by cherishing, preserving and developing moral, spiritual and socio-cultural values.

2. To obtain knowledge and to form attitudes for understanding the nature and purpose of man, and therefore one's self, one's own people and other races, thereby promoting a keen sense of family, national and international community.

3. To develop skills in higher intellectual operations, complex comprehension and critical thinking so as to be able to respond creatively to life situations.

4. To acquire skills, knowledge, information and a set of work ethics essential for making an intelligent choice of occupation, career or specialized training.

5. To heighten one's appreciation for the arts and sciences as a means of self-fulfilment and for promoting the welfare of others.

Enclosure No. 2 points out the offering of values education as a separate subject area, and recommends values development to be integrated in all subject areas.

Item 10 emphasizes critical thinking to promote creativity and productivity. It describes Edukasyon sa Pagpapahalaga (values education) as the cognitive base of values development being integrated into all subject areas. Values education aims to develop skills for rational thinking and judgments, makes use of the experiential approach and revolves around four concepts:

- Pagpapahalaga sa sarili (valuing self);
- Pakikipagkapwa (valuing others);
- Pagkamambansa (valuing one's own country);
- Pagkamaka-Diyos (valuing God).

The medium of instruction for teaching values education is bilingual. Either English or Filipino may be used. In some areas local dialects are used for instruction. *"Values education I"* is taught for forty-five minutes daily.

A. EVALUATING STUDENT PROGRESS

DECS Order No. 52 of 1989, System of Rating and Reporting a Student's Progress, prescribes a new system for evaluating students in congruence with the NSEC.

Enclosure No. 1 to DECS Order No. 52, of 1989, Item 8, states that the

grade in values education will reflect both knowledge and skills acquisition and behaviour. This is based on values education which aims to develop skills for rational thinking and judgement in order to affect behaviour change in a student through experiential learning (DECS Order No. 11 of 1989).

(a) Using desired learning competencies (DLCs) of values education as the basis for evaluating students, the grade in values education will be based on the following criteria, showing the value of the marks:

Written Output	
Check-ups	15%
Follow-ups	25%
Involvement	20%
Behaviour	40%

(b) The values education grade is based on the co-operative assessment of the student's performance by the values education teacher, the homeroom adviser, subject teachers and co-curricular teachers.

(c) The grade that appears on the student report will be descriptive. This is the qualitative equivalent of the total composite score of the three evaluation aspects: written outputs, involvement and behaviour.

(d) The minimum acceptable mark for passing the values education subject is "moderately satisfactory". For the purposes of computing a student's average, the numerical mark for values education shall be used.

(e) The "inclosures" are meant to guide teachers in evaluating students. The suggested rating scales for values education will help teachers to minimize impressionistic evaluation.

Enclosure No. 3 suggests a sample computation of a values education grade. A sample computation is shown in Figure 1.

Listed below are the desired behaviours expected to have been developed in students. Teachers are to encircle the number that corresponds to the degree the behaviour manifests itself, using the following scale:

5 - Completely true of the student;
4 - Generally true of the student;
3 - Moderately true of the student;
2 - Partly true of the student;
1 - Not true at all of the student.

FIGURE 1: EVALUATING VALUES EDUCATION: AN EXAMPLE

Evaluation aspect	Average		Weight	Composite mark
1. Written output	40			
1.1 Check-ups	85.80	x	.15	= 12.87
Average of quizzes (2/3)	85	x	.66	= 56.10
Long test (1/3)	90	x	.33	= 29.70
		TOTAL		= 85.80
1.2 Follow-ups (1/4)	87	x	.25	= 21.75
				34.62%
2. Involvement (1/5)	83	x	.20	= 16.60%
3. Behaviour (2/5)	85	x	.40	= 34.00%
		VALUES EDUCATION GRADE		= 85.22%

1. Valuing the self

1.1 Self-acceptance 5 4 3 2 1
Example: Is confident in abilities as manifested in speech and action.

1.2 Self-improvement 5 4 3 2 1
Example: Has motivation for continuous learning.

1.3 Sense of responsibility 5 4 3 2 1
Example: Manifest positive qualities related to work (takes initiative and sustains interest in work, is co-operative, resourceful, patient and open-minded); sensitive to the needs of others.

2. Valuing others

2.1 Appreciation of others 5 4 3 2
Example: Enjoys getting involved in relationships and group undertakings

2.2 Acceptance of others 5 4 3 2
Example: Accepts other people without regard to position, social status, religion or race; respects the decisions of others; respects the worth and dignity of others; makes allowance to the faults of others.

2.3 Responding to others 5 4 3 2 1
Example: Is willing to be of service to the group; sensitive to the feelings of others.

3. Valuing one's country

3.1 Sense of nationhood 5 4 3 2 1
Example: Observes proper decorum during flag ceremony; helps to preserve historical places by not defacing, mutilating or destroying monuments, relics,; participates in cultural events.

3.2 Civic-consciousness 5 4 3 2 1
Example: Obeys laws, school rules and regulations.

4. Spirituality

4.1 Verbal behaviour 5 4 3 2 1
Example: Speaks about one's reflections on spiritual life and relationships with others; shares personal experiences relative to faith, hope and love.

4.2 Action 5 4 3 2 1
Example: Manifest desirable attitudes, habits and actions; influences others to become better persons.

The following corrections were made under DECS Order No. 94, of 1989 and CORRIGENDA to DECS No. 52 of 1989.

(a) Enclosure No. 1 Item 8b should read:
The behaviour component of the values education grade is based on a co-operative assessment by the values education teacher, the homeroom adviser and subject teachers.

(b) Enclosure No. 2, Item 2 (Involvement) under the column "instruments" should read:
Involvement Rating Scale. This is to be accomplished by the homeroom teacher and/or co-curricular teachers. Class advisers are encouraged to conduct interviews with parents and guardians to validate the involvement component.

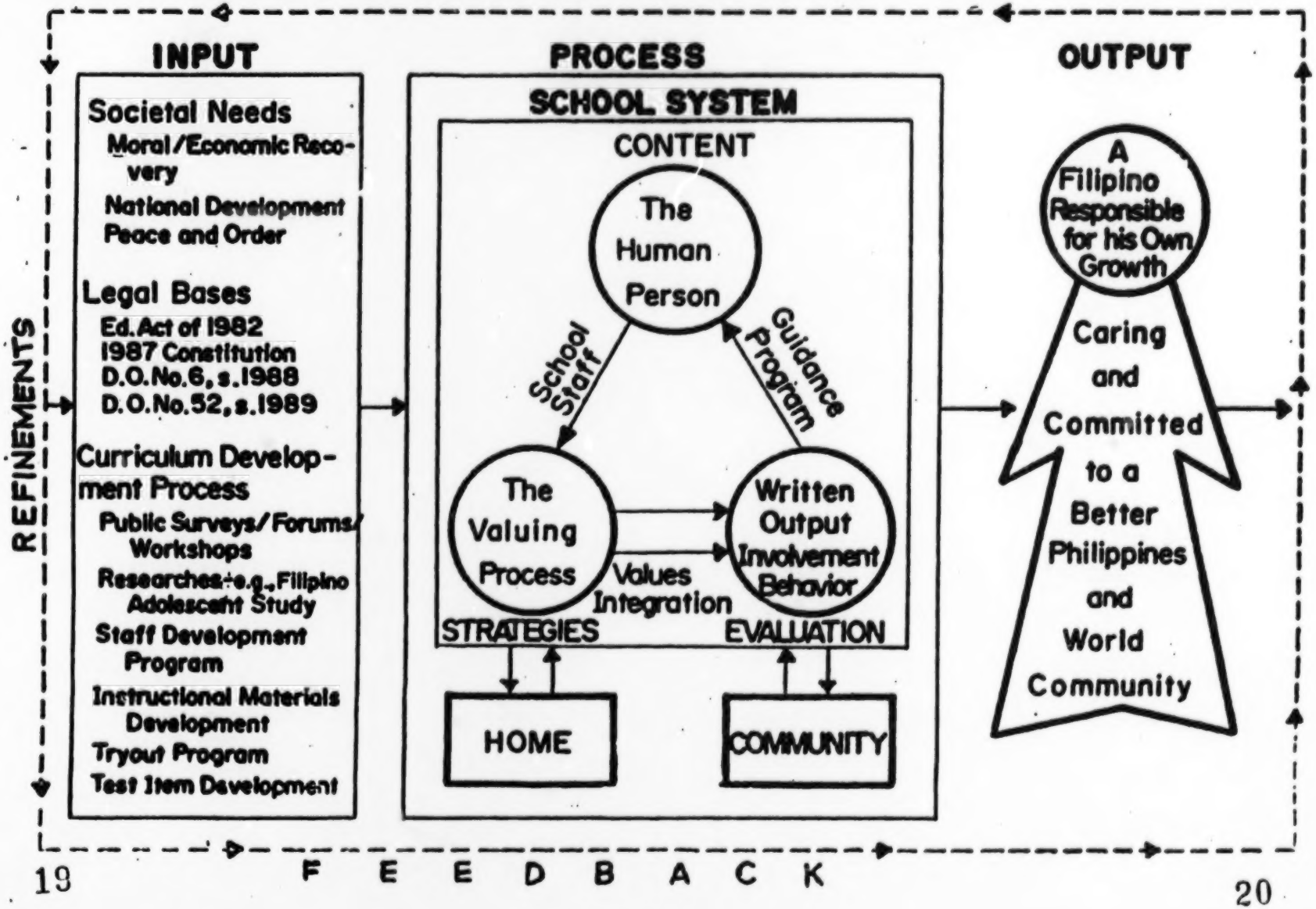
(c) Enclosure No. 2, Item 3 (Behaviour), the column under "sources" should read:
This is an assessment of the student's personal qualities by the Values Education teacher, the homeroom adviser and subject teachers.

Figure 2 gives the reader an idea of the background factors serving as input in the school system, home and community and the outcomes expected.

Initially, encouraging amounts of feedback reached the Bureau of Secondary Education and helped reinforce value education efforts throughout the country. But since developing values, attitudes and proper behaviour does not happen overnight, more time and support are needed for values education to be successful.

It is felt that any plans to make values education optional in the third and fourth years may negate whatever gains have been made during the first few years of the SEDP implementation. Some people believe that there is a need to rethink this position before a decision is made and a new DECS order issued.

FIGURE 2: THE VALUES EDUCATION PROGRAMME IN PHILIPPINE SECONDARY SCHOOLS: A SYSTEMS FRAMEWORK



V. VALUES EDUCATION AT THE TERTIARY LEVEL

The Education Department did not issue any specific ruling on teaching values education in tertiary level institutions except in the new Bachelor of Secondary Education (B.S. Ed.) curriculum. A description of the Philippine Normal University course offerings can be found in Annex C. The Bachelor of Secondary Education degree in Values Education (BSE-VE) and Undergraduate Specialization Certificate in Values Education are offered as pre-service training for prospective teachers. At the graduate level, a Master of Arts in education with a specialization in Values Education, eventually leading to a Ph.D programme was opened in response to the demand for specialists in the subject.

The curriculum was started in November 1987, and was patterned after the DECS curriculum for teacher education (DECS Order No. 37, s. 1986) with major modifications for alignment with other existing BSE programmes at PNU.

A content review was conducted five years after implementation. Based on the results, revisions were made and a new programme was implemented in June 1993. The goal of these revisions is to produce teachers who value building a humane nation (makatao), nationalism (makabansa) and who love God (maka-Diyos).

The course areas for developing teacher competency are:

1. **Formation courses** which emphasize self-concept development. Values Education courses 1 to 3 (See Annex F VE 1-3).

2. **Transformation courses** which focus on how to ingrain community responsibility and global solidarity in students (Annex F VE 4-8).

3. **Methodology courses** for deepening a sense of service and commitment to teaching while developing teaching skills. Traditional, experiential, participatory and transpersonal teaching strategies, research and evaluation are emphasized (Annex F VE 9-13).

The medium of instruction for these courses follows PNU's bilingual policy. In certain courses, Filipino is used while in more technical courses English is used.

Throughout the Philippines, tertiary institutions have taken some initiative. Noteworthy are studies and publications made by social and behavioral scientists in values research and curricular and co-curricular offerings

in religious, moral and socially-oriented programmes.

The Catholic Educational Association of the Philippines (CEAP) supports teaching religion as a regular subject in schools and having campus ministries in both private and public universities for the spiritual formation of the students. The CEAP Colloquium on the Ministry of Teaching is a special training programme designed to mould teachers committed to transforming Philippine society according to the Gospel values of truth, justice, freedom and love.

The ASCS (Association of Christian Schools and Colleges) likewise considers moral and spiritual education essential in the education of the Filipino professional.

VI. "THERE IS A WIDE GAP BETWEEN KNOWLEDGE AND THE ACTUAL PRACTICE OF VALUES."

A. ORIENTATION WORKSHOPS FOR ADMINISTRATORS, TRAINERS AND TEACHERS

Educational leaders soon realized that values education had been handled as just another subject and taught merely as information. They discovered that to bridge the gap between knowledge and behavior, the teaching of values must involve a total-person learning experience for every student: the mind and heart of the learner needs to be actively involved in the learning.

Thus, weeklong live-in reorientation workshops provided administrators and secondary school teachers with an experiential perspective on how teachers could better handle values education.

<u>The Total Person Experiential Learning (TPEL) Process</u>:

The Journey Into One's Self.

The seven-day live-in series of learning activities starts with an experiential journey "into one's innermost self". Of course, this activity, like all other activities, is strictly invitational. This inward-journey is not memory-recall or life-history analysis but a reliving experience that encompasses emotional overtones and undertones. Usually, participants find this first activity awkward, although it promptly turns into an exciting experience. Many participants admit that this total-person reflection is worth adopting as a lifetime habit.

My Family: Where My Roots and My Wings Grow

On the second day, participants go deeper into their innermost selves but this time in the context of their families. Here, they discover "the roots of their being." They realize that their family relationships have had tremendous influence on the development of their personhood, be it positive or negative. "I am, and am still becoming who I am, because of those who have loved me as

well as because of those who have refused to love me" is one powerful insight gained on this day. Moreover, "my family as the roots of my being, also provides me with the needed wings for further becoming what I can be." This is the second insight for the day.

The Teacher Is the Most Crucial Instrument of Learning

The third day's activities are highlighted by insights on the valuing process as the "heart" of education. The first insight is the crucial role that values play in all decisions made in the course of a day. Awareness comes that a truly good, wise and therefore, practical decision must always rely on the valuing process. The summary insight of the day is that the teacher is the most important agent of social transformation. It is the teacher who facilitates the formation of correct decision making habits among students. A significant corollary is the realization that feelings, especially those of self-worth are an integral part of the valuing process that result in correct decision making.

The Wonderful Gift of Sexuality

The fourth day moves into another area of the self, the area of sexuality. Again, the learning activity for this topic is initially uncomfortable and even embarrassing for some participants. However, because their curiosity is stronger than their reluctance, they participate. They discover that there is still so much to know and appreciate about human sexuality. Although they are made aware that their inhibition may not be overcome, after reflection on the activity, they understand, if not appreciate, the sexual behaviour of youth today. At the day's end, human sexuality will have been integrated with the spiritual.

What Values Integration Really Is

On the fifth day participants experience the valuing process itself, with explicit stress on the person's innate capacity to effectively undertake the valuing process. The whole day is spent integrating the total person decision-making process with the internal and external worlds of each participant.

TPEL Can Be Used In the Classroom Right Away

After this preview of the process of values development, the sixth day situates the experience within the context of Philippine society. The question posed to participants is: having had initial experience of what values education should really be, how practical an approach is it? At the close of this day, the pros and cons of introducing the total-person experiential learning (TPEL) process in teaching values are deliberated upon by participants.

The last day is devoted to a synthesizing the TPEL approach with values education. The week-long experience ends with a ceremony where participants acknowledge how their lives have been touched. They admit that whatever they do they will always be "haunted" by their new learning .

What has been a consistent and pervasive insight of participants is that one leaves the experience with a deeper appreciation of faith. Those who have been teaching Christian Living courses see the need to anchor values on experiences. These insights are shared by Muslim participants, also.

B. DEVELOPMENT AND PREPARATION OF VALUES EDUCATION MATERIALS

In preparation for the implementation of the Values Education programme, instructional materials were developed for teachers and students. During the first year of implementation, high schools used the DECS Values Education Framework: Education for the Filipino as its initial sourcebook.

This was accompanied by Building a People, Building a Nation: A Moral Recovery Program, a report submitted by Senator Shahani to the Senate Committee on Education, and Culture and to the Committee on Social Justice, Welfare and Development on 9 May 1988. It was approved by the DECS Instructional Materials Council on 21 October 1988 for use as supplementary material. Suggested strategies for change from the report are:

(a) the Filipinization of the entire educational system;
(b) the offering of value formation in the school curriculum;
(c) teaching pride in being a Filipino and inculcating love for things Filipino;
(d) instill national pride through literature.

The report recommended that religion classes be more concrete and socially relevant, integrated with daily situations, and that religious movements go beyond spiritual activities and reach out to the poor and needy.

In addition, the DECS Instructional Materials Council chose the Maryknoll College Values Education material based on the insights from their training workshops. Their sourcebook, entitled, God's Wonderful Gift To Me: Myself, provides the student with ideas, concepts and processes for the valuing process. With the teacher's help, the student begins to acquire the skills for value-based decision making.

Additional sourcebooks were developed after drafts were tried in the field. They are now being revised before being distributed in public secondary schools. Private schools developed their own materials. And a private publisher has been commissioned by DECS to finalize a teacher's manual and student sourcebook for fourth-year high school classes.

VII. THE AFTERMATH

It is now time to take the first steps toward serious evaluation of the programme. This section presents:

(a) some initial observations of Values Education administrations
(b) perceptions of public school Values Education teachers;
(c) follow-up efforts of the Department of Education, Culture and Sports;
(d) the involvement of private sector organizations and media, and
(e) the present government's initiative enjoining all sectors of Philippine society to support the Moral Recovery Programme through Values Education.

A. INITIAL OBSERVATIONS FROM ADMINISTRATORS

After formal and informal exchanges with different publics, DECS values education officials decided that the National Values Education Programme (NVEP) has been successfully launched because of the following factors:

1. There was public recognition of the need for change in the values and behaviour of Philippine society as a whole.
2. The NVEP used a nationwide approach, involving different sectors of the academe and other groups, resulting in wide acceptance and support.
3. Related programmes such as peace education, human rights advocacy, moral recovery, ministry of teaching, environmental education helped to strengthen the values education programme.
4. Values education enjoyed business and NGO support, as well as general acceptance by parents.
5. Teacher-training institutions responded by introducing values education in their undergraduate and graduate curricula.
6. Values education orientation workshops created awareness, appreciation and commitment in administrators, trainers and teachers.
7. Consultations and dialogues among religious and civic groups showed a climate of openness, tolerance and mutual understanding, leading to cooperation.

Factors found to have constrained or obstructed the full implementation of NVEP are:

1. The values framework lent itself to several interpretations, eliciting resistance from some groups.
2. Some thought traditional culture was being threatened by modernizing values or values changes.
3. Contemporary models for youth were lacking.
4. The NVEP called for a massive training or retraining of teachers which was difficult to do.

5. Instructional materials were too few or inadequate.
6. There were no clear measures to determine the effectiveness of the NVEP.
7. There were few empirical studies on values education.

B. THE PERCEPTIONS OF THOSE WHO TEACH VALUES EDUCATION

A study of the perceptions of values education teachers towards the NVEP, conducted by the PNU Research Centre in 1992 in eight regions of the country revealed the following:

1. The NVEP curriculum is well accepted by values education teachers themselves.
2. Values education as a separate subject was appreciated by students who found it both useful and enjoyable.
3. The NVEP desired learning competencies were clearly understood and perceived as useful by teachers in their lesson development.
4. Values education teachers felt confident in teaching the subject.
5. The PNU-ACES (Affective Cognitive Experiences for Self-Direction) approach to teaching values education was well accepted and used, although there was need to give training in other values education strategies.
6. Values education teachers recognized that teaching values is different from teaching other subjects due to its highly personal nature and experiential process.
7. Administrators were generally supportive of the need for better training and more effective teaching approaches and were sensitive to student welfare.
8. The forty minute period allotted tovalues education was found to be too short to enable the teacher to achieve the lesson's objectives.
9. The distinction between religious instruction and values education was not clear.
10. Teachers lacked competence in the evaluation of values learned.
11. Some teachers believed they were competent enough to use Filipino for values education lessons, despite their difficulty with the Filipino language.
12. There was an inadequate number of instructional materials such as sourcebooks and audio-visual aids.

The following teachers recommendations are worth noting:

1. The mass training period was not enough to equip teachers with the level of competence needed for effective values education teaching, especially in the use of strategies to facilitate group activities and in the skill of

evaluating affective development and behaviour. Hence, inservice follow-up training should be carried out at the division or provincial level.

2. Interschool teaching demonstrations and observations may help to enhance the teaching skills of values education teachers.

3. Micro-training should be carried out in schools where there are well trained values education coordinators, to serve as "clinics" for beginning or inexperienced values teachers.

4. Supervisors should be flexible enough to allow the teachers to adjust the time and carry over to the next day what they consider appropriate or necessary.

5. Teachers should be given further orientation on the content and methodology of the moral and spiritual dimensions of the programme, as distinguished from instruction in a specific religion, although these may be complementary and interrelated.

6. The use of Filipino is recommended for the development of national unity.

7. The DECS-BEE should closely examine the findings reported from each region to identify regional needs and attend them.

8. There is a need for administrative and budgetary support for the programme.

9. A similar survey should be conducted in private schools to further determine the needs and effectiveness of the programmes.

VIII. THE TASK AHEAD

Before taking the necessary steps to improve the values education program, certain major issues, problems, questions and difficulties must be faced.

A. PROBLEMS AT THE SCHOOL LEVEL

1. Values education teachers are not sufficiently prepared.
2. Values education teachers are not always role models.
3. What is taught in school is often not consistent with what is observed outside the school; at home, in the media and in the community.
4. instructional materials are not adequate.
5. Some sectors and leaders have a lukewarm attitude towards the effectiveness of values education programmes in schools.

B. RECOMMENDATIONS

1. There is a need to consolidate the efforts of all sectors of society to sustain the programme. This can be done by systematic and well-planned social mobilization and advocacy campaign. Only a strong political and social will can empower the people to bring about their own transformation.
2. A careful review of the programme should be carried out to ensure relevance to the cultural needs of the Filipino individual and nation.
3. The preparation, production and publication of appropriate instructional materials should receive priority support.
4. The training and re-training of teachers in values education for personal and professional growth are indispensable to the programme.
5. Careful monitoring, follow-up and documentation are recommended.
6. Evaluation of outcomes should be the subject of serious, scientific study.

IX. CONCLUSION

Social transformation begins with the inner transformation of the individual. A revolution of the mind, heart and will of the Filipino people can only happen through the process of education.

"The time has come to construe development first and foremost in terms of the social and spiritual progress of mankind. The only real progress is moral progress, all the rest being no more than a prerequisite means to that end. Either we advance towards tolerance or we plunge head first into the abyss."
Alexander N. Yakovlev's article, "Tolerance and Hatred" (La tolerance aujourd'hui, UNESCO Division of Philosophy and Ethics, Paris, August 1993, page 60).

Fundamental concepts of morality and spirituality, virtue, positive, creative and constructive attitudes can be planted, nourished and enriched by a conscious, well-maintained and systematic values education programme in our schools and in the learning environment of society as a whole.

We will have to continue to teach children:

- ***respect for their own dignity and that of others,***
- ***awareness of the goodness each one has inside,***
- ***confidence in the future,***
- ***love for one's country and cultural heritage,***
- ***appreciation for others***
- ***tolerance of differences,***
- ***human rights and fundamental freedoms,***
- ***love for nature and***
- ***faith in the spiritual and supernatural.***

ANNEX A: THE DECS VALUES EDUCATION PROGRAMME DECS Order No. 6 s. 1988

1. The changes brought about by the peaceful revolution of 1986, the new expectations for real freedom and democracy, and the emergence of opportunities for citizens to participate in social transformation and nation building all demand a corresponding re-assessment in the values, attitudes and behaviours of the people.
2. To meet this challenge, the DECS has embarked on a vigorous programme of values education designed to enhance human development and strengthen the moral fiber of the people through the educational experience.
3. Attached is the framework for the programme. This values framework was first presented to educational leaders at the Educators' Congress of 1986. Although the framework was based on the outcome of surveys, studies and consultations undertaken as part of the curriculum reforms at all levels of the educational system, its validation continued after the Congress through consultative processes conducted with the clientele of the different bureaus. Participants were students, parents, teachers, administrators and experts from state universities and colleges as well as private education institutions. This framework is the revised form evolved through the feedback from these consultations.
4. Copies of the framework are being sent to the regional offices for distribution to division, district and school offices.
5. The framework is intended to serve as a guide to the regional and division offices and the schools in developing their values education programmes. The values chart provides flexibility for regions, divisions or schools in determining their priorities and in making decisions on their specific localities. However, the enhancement of social responsibility, initiative and resourcefulness must be internalized first by those involved in the transformation process themselves, for transformation should start from the "actors" themselves.
6. It is desired that this Order be circulated to all the schools as soon as possible to assist them in planning their values education programmes starting in the school year 1988-1989. It is anticipated that the initial implementation of the programme will provide feedback on how it was used and additional lists of shared values identified in the various localities.
7. A report on the initial implementation shall be submitted to the Central Office in April 1989. This will be used as basis for further improvement in the subsequent implementation of the values education programme in all sectors of the school system.
8. Immediate and wide dissemination of this Order is desired.

ANNEX B: COURSE OFFERINGS LEADING TO THE DEGREE OF BSE MAJOR IN VALUES EDUCATION

VE 1. Personhood Development (Pagpapaunlad ng Pagkatao).
Development of a person's potential is the theme of this basic course. Positive self-concept and relationships that flow from self to self, to others, to community and to God are developed through experiential sessions. Universal humanness and ethical principles guide personhood development vis-a-vis the conditions for living fully in our society today.
(General Course: Required for all PNU students - 3 units)

Major Courses - 36 units

VE 2. Philosophical Foundations of Values Formation (Mga Pilosopikal na Batayan ng Paghubog ng Pagpapahalaga).
A study of how moral philosophies explain values formation. The course highlights Divine and Moral Law as the ultimate base of all moral and sociocultural values. It also shows how the world's greatest cultures view the subject and object of values formation. Includes analysis of values education materials (e.g. DECS Values Education Programme Framework).

VE 3. Family Life and Value System (Ang Buhay Pamilya at Sistema ng Pagpapahalaga). This course focuses on the dynamics of the Filipino family as a vital factor in the development of a value system. There is emphasis on responsible parenthood and the role of the family as educator in values and responsibilities toward building a nation.

VE 4. Sociological and Political Perspectives in Value Transformation (Mga Sosyolohika at Politikal na Pananaw sa Pagbabago). The main objective of the course is a lateral and in-depth understanding of the sociological and political perspectives in the formation and transformation of values in a society in general and the Filipino society in particular. Students are exposed to experiential sessions that allow them to make commitments and actions for personal and social transformation.

VE 5. Filipino Psychology (Sikolohiyang Pilipino). This course introduces the students to an understanding of the Filipino psychology and its significance in the formation and transformation of the Filipino value system. Emphasis is on the identification of strategies to harness positive values for national development. Nationalism and commitment to national good are the core values developed among the students in this course.

VE 6. Theories of Values Development (Mga Teorya ng Paghubog ng Pagpapahalaga). Filipino studies on values development and personality development are reviewed to familiarize students with psycho-csocial explanations of values formation among Filipinos. The course also allows students to compare and contrast various theories of moral development, values clarification and self theories, behaviourism, social-learning, psychoanalysis, and

phenomenological views. The theory, research and practical application to values teaching in the Filipino Context are thoroughly explored in this course.

VE 7. Peace and Global Education (Edukasyon Para sa Kapayapaan at Sandaigdigan). This course empowers students with skills in visioning, setting useful goals, seeing relations of sub-systems to the whole and to plan for system-wide changes for global peace, solidarity and security, human rights, cooperative economic development and ecological sustainability.

VE 8. Community service and Nation Building (Pagsisilbi Para sa Kaunlaran ng Bayan). The core values of social responsibility, work and dedicated service are the focus of the course. Action learning strategies for community work are explored and implemented in actual setting. The course follows a practicum format. The major phase of which is spent by students in off-campus sites for social action.

VE 9. Psycho-Spiritual Development (Sikolohikal at Ispiritwal na Pagpapaunlad). The course exposes the students to psycho-spiritual experiences for facilitating the fullness of life such as prayer centering, mind-body integration, transpersonal exercises, spiritual recollection, union and evocation-oriented activities. The course brings together insights and principles on psychospiritual growth developed across various religious and cultural orientations.

VE 10. The PNU ACES Teaching Approach and Strategies. The ACES (Affective-Cognitive Experiences for Self-Direction) Teaching Approach is studied in this course. An introduction to the major approaches and andragogical strategies in values education is done in line with their use in ACES. Skills in facilitating values learning, lesson planning, processing learnings, and module development are the major teaching competencies developed in this workshop/practicum oriented course.

VE 11. Values Integration in Various Disciplines. The application of the ACES approach to systematic values integration in the arts and sciences is the main focus of this course.

VE 12. Behavioral Statistics and Assessment. The course objective is to equip the students with basic statistical tools especially needed in behavioural research. Included in the course are the analysis of existing evaluation procedures for cognitive values learning and affective behaviour and the development of alternative instruments and informal evaluation strategies for values education.

VE 13. Research Methods in Values Education. Initial phase of the course is a review of the research literature on values education. The major focus is the acquisition of skills in designing and conducting an independent or group research study. Presentation of research reports is done in a students research forum.

ANNEX C: UNDERGRADUATE SPECIALIZATION

A. CERTIFICATE IN VALUES EDUCATION

This programme may be taken as an additional certificate by BEEd, BSE and AB/BS students. It can be taken simultaneously with their major curricular programs.

(18 units)

VE 2 Philosophical Foundations of Values Formation (Mga Pilosopikal na Batayan ng Edukasyon sa Pagpapahalaga).
VE 3 Family Life and Value System (Ang Buhay Pamilya at Sistema ng Pagpapahalaga)
VE 4 Sociological and Political Perspectives in Values Transformation (Mga Sosyolohikal at Politikal na Pananaw sa Pagbabago)
VE 5 Filipino Psychology (Sikolohiyang Pilipino)
VE 7 Peace and Global Education (Edukasyon Para sa Pandaigdigang Kapayapaan)
VE 9 The PNU ACES Teaching Approach and Strategies(Pre-requisite: Educ 3D Strategies in VE)

B. UNDERGRADUATE SPECIALIZATION IN VALUES EDUCATION

(18 units)

VE 2 Philosophical Foundations of Values Formation (Mga Pilosopikal na Batayan ng Edukasyon sa Pagpapahalaga).
VE 3 Family Life and Value System (Ang Buhay Pamilya at Sistema ng Pagpapahalaga)
VE 4 Sociological and Political Perspectives in Values Transformation (Mga Sosyolohikal at Politikal na Pananaw sa Pagbabago)
VE 5 Filipino Psychology (Sikolohiyang Pilipino)
VE 7 Peace and Global Education (Edukasyon Para sa Pandaigdigang Kapayapaan)
VE 9 The PNU ACES Teaching Approach and Strategies

ANNEX D: MASTER OF ARTS IN EDUCATION WITH SPECIALIZATION IN VALUES EDUCATION

36 units

Foundation course	9 units	units
1. ED 501 Philosophy of Education		3
2. ED 512 Advanced Educational Statistics		3
3. ED 505 Research and Scientific Writing		3

Specialization Courses

1. VE 501 Philosophical and Theoretical Bases of Values Education	3
2. VE 502 Advanced Course in Values Transformation	3
3. VE 503 Filipino Psychology	3
4. VE 504 Values Education and Developments in the Sciences	3
5. VE 505 Approaches and Strategies in Values Education	3
6. VE 506 Peace and Global Education	3

(new)
Cognate Course 3 units (minimum)

7. VE 507 Testing and Evaluation	3
8. VE 508 Andragogy	3
9. VE 509 Seminar on Values Integration	3
10. VE 510 Research Seminar in Values Education	3

(new)

11. VE 511 Organization Management and VE	3
12. VE 512 Advanced Course in Sociology and Socio-cultural Changes	3

By advisement, a student may take his cognate course in another area of specialization.

Education 600 - Thesis Writing

GRADUATE DIPLOMA IN VALUES EDUCATION

31 units

1. Foundation Courses, 9 units, same as MA curriculum
2. Specialization Courses, 18 units, same as MA curriculum
3. VE 550, Special Project, 4 units

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